

Sat.

Mar. 2, 1968

Must Remain in
Transcription Room

Now just a few things about the plans at the present time as far as we know them and as far as The Lord will permit. Tonight, we know, because we are here. Tomorrow, reading for - just a few people though, huh, Andy?

Andy: Reading at seven o'clock for whoever want to come.

Mr. N: Alright, including the cat. Seven o'clock reading, seven to eight.

After that physical Work at Lorenzo's new place. Right? In the afternoon

also, tomorrow evening here again at eight. Monday, afternoon, we go to

Lorenzo's. Early. Then as we say, three o'clock at the cathedral. Five

o'clock, organ. Six-thirty finish, then quick quick something to eat, oh,

no. not so quick. Nine o'clock meeting here. Group I and II. Tues,

same program? No. Three o'clock piano, five oclock organ, eat, and then

Group I only. So Group II has three chances, tonight, tomorrow and Monday,

Tuesday for Group I because it 's the last evening, Wednesday morning we go

back to Portland and anyone who wishes to come can come of course is quite

welcome, in the afternoon of the peano is quite willing - where is Lyle

we play there, we will be there let's say at four o'clock in the afternoon,

alright? Then evening - meeting, and I think we will go through that same

evening. Those who want to stop over on Thursday in Eugene, and then through

to San Francisco, and I really wouldn't like to get there too late. Because

we will only be an additional two weeks at most and then I have to go back.

So a lot of things still have to be done, as I said last evening in SanFrancisco,

it's about mid-way, for us it is now three or four days, so, concentrate

as much as you like on what questions you might have that we can talk about

them, and I prefer of course no particular lectures, and only sometimes long

answers which are in the form of lectures. And if they are too long, then

you can stop me. When we go from SanFrancisco, in between probably, while we

are there, then we go to Los Angeles, and come back, same evening, and also Big Sur, perhaps, then on our way out, maybe stop in Big Sur again, perhaps not. Los Angeles, and then San Diego. San Diego is a group of people who have become interested in Ouspensky I think more than Gurdjieff, in any event they are followers of Nicoll, and try to do what Nicoll tells them to do, and they are interested to hear a little bit about Gurdjieff. So that will be a side step and then we go back our regular circuit. I don't want to get too late to New York because the spring is coming there, and we have the Barn to take care of, and there is the garden to plant, and an awful lot of physical Work that has to be done. - So, let's concentrate as much as we can on Work, now, tonight. I have listened to a few of the tapes. I know a little bit about it, some of the voices I don't know, but that is easy enough to find out. So, who has questions that puzzle, or questions in general - maybe sometimes not about Work, but sometimes about the people who are in the group. And what your behavior should be towards each other. And what you like about this and that - perhaps if you start with definitely certain things that you know that you like about Work - what is it? - And how much time can you give it? What in general -this for new people- what is the value of Work, why should you bother about it? Good. Ask questions. You didn't expect it, did you? You thought probably I would just run short on the A, B, C's. Tell you all about Work. No, no. The burden is on the group - not on me.

Bonny: Mr. Nyland, would clear up something I've been wondering about the last two weeks, I'm not clear on the difference between coming to yourself, and observing physical manifestations. --Or anything that's - - -

Mr. N: No, there is a difference. When you say, "observing", it is really the description of a method which implies that you would like to create something that could function objectively to you - to yourself - to the way you are as a personality, and this little "I" can come into existence as a result of a wish which then if you define it intellectually, has to be followed

in accordance with certain rules in order to create it, and we call that simply then the A,B,C, Observation, Impartiality and Simultaneity. There is also as a result of a wish in man sometimes the possibility that he, particularly when he has been thinking and you might say meditating or feeling a great deal about this Work, at times there is a chance that something appears to him that does not reach him through an intellectual channel. It is an intuition of a certain kind of a knowledge with which he knows that something has to be done and having read a little bit and knowing a little bit about impartiality, he knows then that it is necessary that there is a separation between something that is not him, primarily, but it is different in nature, and himself. Now when I say, "To be present to myself", it simply means that there is a separation between what I call my self and that what should be present to that. And although it may be quite vague in the beginning, of what you really want to be present to, you also know that the character of that what should really be present to you, is something of a different kind than your ordinary self. If you start to define it further, you will come to the conclusion that it is very similar to the little "I" if it could exist. But it also means that when I start to become interested in Work, I would like at times to know exactly what I am, and I would like to find out if there is a possibility that something in me becomes aware of that without having to go necessarily through all the theoretical application of, "Now, I wish to Work, Now I Wake up, Now, I try to be aware of my physical behavior--", which is a rather long description of the method which is not so easy to follow for any length of time, and one runs a little bit out of patience. At the same time, if the desire for oneself is really sincere, and if there is enough knowledge about oneself that one is really not satisfied with the way one is, that what I call, "Being present to myself", and sometimes the result of a wish to connect or to unite with something that is higher than I am. Sometimes it can be as a

result of a prayer, in which I honestly wish that something could be there in order to help me, and when it becomes a prayer and I ask God to help me, it is then as if that what I wish to be present to myself, is like a God or something of a higher quality, which then could talk to me and tell me. Or, I say religiously, that my prayer would be heard, listened to, and actually be acted on. But usually it doesn't extend that far - this "present to myself" - then only at a certain time the realization that something must take place with me although it is not sharply defined. And I simply hope then, that that what could be separated out would be of a different kind of a quality. So from there on you can give it any kind of a term you like. Present to myself - when the 'self' is that what I am - and that kind of a presence could be called the ideal state of myself as I should be. And it may be the result of that what I imagine I should be as a man, or full grown, or a person who has his Real Self. That is one way. The other is, as I say, trying to get a contact of that what is a higher quality and lives on a higher level which I call a Deity, or a God for me, because it is out of my reach and does not belong to earth. And the third is that in this particular wish to have something present to me, the totality of myself yields to the possibility of becoming that what I wish to become, so that then the presence to myself becomes a present and a presence of my real Self with a capital S. It depends a little bit on a person, on the type of a person or where they live, what kind of method applies to them or what really is most useful and we make differences of course where a person is a little bit intellectually inclined or emotionally. And that there are many mixtures of that kind of different people. And there are also mixtures of the same kind of a state for the same person at different times.

---Who is this? -You're late. Not so good. Sit down. -- - Alright?

Practical questions. Come - you have to exhaust this now, I don't come so often.

Lee: Mr. Nyland, I would like to know about dietary practices with relation to one's vibratory levels.

N: Diet? You're going to change your diet?

L: Yes. Can one or should one in order to help?

N: I don't think so. I would leave conditions exactly as they were. Unless there is something fundamentally wrong. If one is organically sick, I think one should go the the doctor first to get well because for Work you have to have a normal kind of a functioning of your body. But as far as diet is concerned, there is nothing special that one can do to increase the desire to Work. It would be wonderful if one could have some kind of a pill for that reason that if I take one that all of a sudden I wish to Work on myself - but it doesn't work that way. Pill belongs to earth. Diet belongs to earth. It is food that is grown here, that is prepared on earth, to the best of one's knowledge, one hopes that it is not too poisonous. But that what is required is first the state of health of the body. And when it is at the present time in a fairly average state, it is quite sufficient, not to have anything to say, when I want to Work on myself, or rather, think about Work and Feel about Work, and then convert that kind of a desire into the wish to wake up or to try to be aware. My body has nothing really to say about that and as I say if it doesn't kick up in some way or other then it doesn't bother me. If on the other hand, I try to change the diet, and then the body has to have a certain adjustment which requires extra energy, it might even take that energy away from my wish to wake up. So I would leave it entirely the way it is. If afterwards I find out that potatoes are much better for me than beans, maybe I can change it -when there is already something going so that it is not a disturbance any more to my particular wish - but in general the body is as I say of very little value. All that has to be done is to observe it. Now if the question is if I wake up - try to become conscious - and then acquire a different kind of a mental functioning which could be consciousness, and that of course that I also would have conscience in order to direct it, that then

as a result of that, under the kind of an influence of certain things existing that the different kind of nature and not belonging to earth, that then the physical state of my body will be affected, that of course goes without saying. But it is much more that then the kind of food that is taken in in an ordinary sense is digested in a different way, and I think at that point, one doesn't want to bother about diets any more. Diets are not very important unless there is something wrong with your stomach. Then try to fix it. I mean it's no use having pain all over the body -

-fix it first.

Lee: My question arose from what Dr. Walker says about the relative density of the matter of different beings - related to the ray of creation -

N: Now wait a minute - you are mixing things up. I'm a body on earth, with a certain material form I call my physical center, or the body itself, with different other qualities and organs which have different rates of vibrations and probably are made up, if I try to analyze them, of different forms of matter of less density. That's all I can go by. Now the body stays constantly on earth, and earth stays in the same place on the cosmic scale - is that what he is connecting it with?

L: Well, the food which is taken into the body, is, according to what Dr. Walker says, vibrating at a certain level, or he calls it a Hydrogen, certain number, and he describes how it is digested and the vibratory level is raised and then you get a shock from the intake of air - and another shock hopefully from the - stimuli that you have - the only question that I had was that if one could start at a higher level by introducing higher type of vibrating food into the body to start with - that's why I asked the question.

N: Well. No. I think that each food, when it is matter, solid and liquid, has a rate of vibration which belongs to all solids and all liquids. It has in it the possibility of different kinds of food, which, from digestion, can be separated out and then as a residual, go up to a higher level, and have a

rate of vibration belonging to the higher level. There are different kinds of food which have different potentialities, there are foods that have more of substances of a higher rate of vibration than some others. In general, I think, that what is good for the body now, to keep it in health, one should not disturb. And again the same thing applies that if you now would know that carrots have a very high rate of vibration and if you cook them in a steam form that they already have an advantage over the carrots which is eaten solidly, that then you would help the body, at the same time you would throw it out of gear, because it is not adjusted to take care of that kind of food of a higher rate of vibration. The solution is really just the other way. If I wake up, I have a chance that whatever food I take in will be digested at the highest possible rate. So then it is entirely up to the body to place it totally in a certain state without changing the food itself, as long as the food is healthy. But when it is not healthy - or when I over eat - or when there is certainly undigestible food, when there is not enough nutritive value in it, and too much roughage, then of course again, I give the body certain work to do which is quite useless. That is why I said in the beginning, it is necessary to have a health condition for the body itself. So that not too much need for energy to be sent there in order to straighten things out, or not too much thought about the body, or feeling that the body is not right, so that that would require energy. I don't think that one has a conversion factory for changing the vibration rates of the foods you take. There are certain foods that can be changed under a form of radiation. And there is a process of irradiating food. Of letting enter into food as it is, certain substances which do not belong to it naturally, but which can be combined with the, the same way as flour of bread, you can put some higher nutritive value in it by mixing up with substances that are easier digestible instead of using, let's say, barium sulphate, or whatever they use to -ah -deteriorate it with. Leave things alone. We are not at that point as yet where we really know enough about what

is needed for the rate of vibration for a body. The other effects of how one can change that kind of a condition as a result of increased consciousness is far greater than any kind of a food that I can put into my body. And if the rate of vibration is too high, it only becomes air. Yes. You see it is already taken care of because there are three different ways in which the body can take in food. And why should I try to overload it? It also means that the body would have to do more work to get it out of it. It's interesting theoretically. I don't think it's very helpful. I think that Walker was a Doctor, you remember, so of course he was interested in food.

Lee: I only asked it as a practical question to help Work effort - -

N: No. Work effort is not based on that. Work effort I think is based, first on the condition that one is alive, that one wishes to be alive, and that one realizes that in this life, there is very little chance to develop one's potentialities. And there of course there are many motivations and one or another will appeal to one person or another. One can suffer in life and because of that you want to get out of it, you can believe that that what you are is not sufficient and something has to be done to change it, and you can think that the person who walks on earth has a very definite function to fulfill in relation to a higher level of being. It depends very much on what a person is at a certain time, what made him interested in Work. And when he starts to Work, he accepts that what he is, and starts to Work there.

Ross: Sometimes when I Work, there is an enormous amount of energy available. And something tell me there ought to be a way to distribute it, if that is a good word - and I don't know how.

N: Well what energy is available? Let's call the health energies?

R: -No.

N: Energy for wish to Work? Excess energy that expresses itself in great joyfulness?

R: -No.

N: What kind of energy is it, because there are many different kinds.

R: It's simply a boiling up within me. All I can say is "energy". I can't give it a form.

N: A person who is very much alive has a great deal of energy. A person who is ambitious has energy. A person who is creative has energy. All of that will go in a certain direction as soon as that person becomes active. the best way to use energy is through activity. Because if activity is there, there is a great deal of one's life already is occupying a certain place with respect to the balance of oneself. When my body is solely engaged in an activity and there is that kind of a wish to continue with it, all I will need is a little direction from my mind in order to make sure it is not uselessly spent. If equilibrium is already established by thirty-three percent of the body, and the feeling which enters into it, which will bring it over sixty percent, so it means it is over half, and because of that there is a certain state which only has to be guided by the mind. The more energy I have, the more it can go into that activity, and then the level of my being, because of this increased activity is heightened. At the same time, there can be still more than whatever can be used, you see, then I have to separate to what extent am I not identified with the energy I have/ I make as it were, out of the energy which is superfluous and I cannot use, a certain reservoir. This particular state does not require activity, but it requires stillness and quietness, a coming to myself in which I want to reduce all activity to a minimum, in order to have for myself no desire to do anything at all, not even to think or to feel or to act. Then I come to my real Self in that state. And then it is possible to direct the energy that I have for that purpose - some times one says, religiously, "For the Glory of God". You understand. In that way it is converted. But I would not do that until all of the other things are satisfied first. As I say, If the energy is of a nature which

belongs to earth, it should be used on earth first.

R: No. This is not that kind of energy.

N: If there is an energy that is of an emotional kind, it has to go in the direction of linking that what one is, with that what is of a higher level. And the only way I can do it is if I make my body and the personality in as good a state of unity so that then the extra energy can actually extend to that - to where this that I am wishes to go. It'll end up in a form of prayer.

Alright?

R: Alright.

N: In that state of unity of the body, energies are converted to a much higher level. They change their rates of vibration. Dependent entirely on the quietness of the surroundings. And that is why a relaxation exercise is of such great value. If one can continue and maintain it. And not allow any thoughts that are extraneous to enter, not give them room, or not even give them a thought as it were. It is if I reduce myself to a minimum, then the factory starts to operate. It's the sole reason for meditation. But we don't call it meditation. Because meditation is the constant consideration of something that is already higher to which I want to aspire, whereas the form we use is sitting quietly and reducing everything to a minimum in order to prepare that what I am, the best way I know how, so that it is more suitable to God to look at me. The accent is different. The accent is not primarily on the meditation upon God. The accent is on the preparation of man as he is to be more presentable. And in that process, the energies are converted for a higher level. Alright?

Margaret: Mr. Nyland, I have a question about my mental functioning. I discovered that for example after meetings, on the way home, after I'm alone, I think about the questions and I think about the answer I gave and the things I said, and I realize that I think then of the right answers - I should have said this, that I know would have been right - and for the life of me I can't

do it at the time.

N: Well isn't it - almost I would say common occurrence, in ordinary life, it happens the same way, you argue with someone, and after it's all over you find how you should have said, or when someone tell a joke and then you're sorry you cannot use it as a reparté when you're by yourself, you think of a joke that would have counter-acted the tale, I think it's a question of facility of mental functioning. And we have in one's mind, the different thoughts, and if they refer to Work, to have them then ready to be used at any time that you wish. Not it doesn't mean that the mind is capable of that right away. And very often because of the anxiety of giving a good kind of an answer, you crowd in on your mind, and it's much more tense than in necessary. Much too tense. The solution is, before you start answering, if it has reference to that particular phase, let's say, because there are two ways: one, one answers the question of someone else, or the other is that you want to make a statement of your own. If you want to answer the question of someone else, as the person is asking the question, you formulate already, with him, while he is talking, how you are going to answer. Your mind has to be facile enough to follow what the question is going to be or he is saying, and follow it in it's logicity, as much as you can. Some questions are not logical at all, but you produce that what is more or less together so that after the question has been asked, you have already an idea of how you might answer it. Then during that little process of listening to the question, you may change your mind of how to answer it, depending entirely on how the questioner is going to formulate. And he may be woosey, and there may be certain things, that at a certain time I say, "Oh. -That reminds I ought to answer it this way". *Half a minute later he is somewhere else and you have to say, "Well, no, that is not such a good example, I have to use another one". But in any event after the question is over, you have to collect yourself in your mind, and you have to give it a little bit time to come to yourself -and for two reasons: one, to relax, and

the other is to clarify what you have and to know with what particular thought you would like to start. It is not easy.

M: It just takes me thirty minutes, at least.

N: No, does it really? You can - learn to make it a little quicker. As I say if you go along with the question and you already become engaged with how to answer it. Don't wait for the last moment. Then of course it will take you much more time. But if you start to formulate as it goes along, and then to be able to select where you will start, you still have the difficulty of formulating. In that case, when the mind doesn't function so quickly, although the thoughts are there, and you know it because afterwards you know that you had them, they are not available because the mind is a little too tight, too concentrated, and too much of a strain. The relaxation during the little period when you wait will help you. And then you have to know where to start with what, and do it very slowly so that you allow yourself with you mind to catch up on what you are saying. This requires practice, because it is not that easy, when the mind is already talking, then other processes still continue, of a thought which belong to the answer, but which at times you cannot use, because the answer is not as yet at that point, and still you have to know that the thoughts will be there, whenever you might need them, that they then become available. It is much more the fear that you have that you will not have the proper words at the time when it is necessary. That is one way. In answering a question. When it is in reference to a statement of oneself, one has to have the statement of what one is going to say, practically completed in your head before you say it. Don't start off and then hope for the best. Formulate it as well as you can, in as clear words as you can make it, and and then say it and make it short. After some time there is a facility that one can learn which is to start and to add on to that what one has started, that what is logically connected, but that is an entirely different way of talking in general about certain things that are

of one's experience. Usually when the experience is clear enough, you can formulate it well enough, you get the whole picture in it, before you start talking. Orlan used to say that the book is written in the opening sentence. And he said the book has to be completely in your mind before you write it. And he said, "And then all you have to do is just write it". And it's really true. Now the third way, which will answer both, is that when you are alone, you make questions for yourself, similar to what you have heard, and you answer it for yourself. And you speak to yourself - aloud - in the way you would like to answer it. As if it was a dialog. "And then he said such and such, but you know this and that, and I said 'Of course, of course, here it, and there ----'" You see what I mean. You train yourself in the formulation in your mind, in the facility of the mind, and you really give it a chance to develop. The exercise. There is no objection to having a little slower mind, that is it's not so easy to formulate with, but it can be trained quite well. It is not difficult. There are differences in types, of people who never will learn it because they don't want to, they don't feel at home when the mind works a little faster. They are afraid of it. So they always will stay in a slowness of mind. And there are other kinds of minds that are much too quick. Much too quick already for what is required, and sometimes they say things and they are sorry about it afterwards. But when you do it by yourself, nothing is involved. And you don't have to make apologies.

M: I think I've been doing the exercise in reverse, because the mind is thinking, it is formulating questions and is also answering. But the mind is just doing it all by itself and I'm not saying anything - not voicing anything.

N: You simply try it out. Have you got a cat?

M: No.

N: No animal? Too bad. You have to treat yourself as an animal when you are listening. You look in the mirror.

Thelma: Mr. Nyland, remember, she has that philodendron.

N: That what?

T: Do you remember the philodendron?

N: Yes I remember. That one is growing too.

T: She has those leaves, she has all named, she talks to them

N: As far as that, Margaret, you can talk to a
is concerned

When someone passes by the house and he hears someone talking, and he will think it is the radio. No, but it will help. You will see.

Question: Mr. Nyland, I find that a major problem with myself in relation to Work, that I can't really accept myself, and I'm constantly involved in all sorts of thoughts and feelings and it seems so complex, that I can't say, right now, that I'm just a body sitting here.

N: You cannot say that?

Q: I can but it doesn't really sink in.

N: How do you mean? When you sit there and say, "I have a body", what prevents it from sinking in?

Q: Because my feelings will still be running around with what happened yesterday -

N: Yeah. You have to tell the feeling to stop. Repeat it many times.

"I have a body. I have a body." Keep on saying it. There is a point at which you definitely know that you have one. Feelings are many times hallucinations. You think they are feelings. They really don't exist, but you hear the echo. And many times you think you have feelings - or you feel you have thoughts, and they prevent you from wanting to Work, and they offer themselves as substitutes, and in order to justify for yourself that you cannot Work. The wish to Work, everybody can have. It does not mean that it can be deep, or that it can be any length of time. But there are quite definitely, times in the day when you're not involved in yourself at all. When I'm sure that after you have done something that was satisfactory in

ordinary life that you feel relaxed and want to rest a little bit, and at that time you could tell yourself that your body did that and that ^{ex} work. And again you say, "Ach you have done it", and then here it is. It's just sitting now. It is resting. When you walk, and particularly when you get up in the morning, there is nothing wrong with your feelings, it's not going to be so crowded, right off the bat, If you get up at seven o'clock, at nine o'clock you still have a chance. When you get -yes, and you allow it because you feed it. Not that you stop your thoughts, but you stop feeding them. You don't stop your mental capacity; it will continue to go on as long as you have sense organs. What is wrong with sitting and a part of your body is moving? There is no feeling about your arm when you lift it up and it comes back again. What is wrong with my feeling when I do this --? At the same time I'm quite certain you could be aware of that kind of a movement. Make a fist and open it up. Make a fist and open it up. What's there as feeling? There are feelings of course, but - I have this. And it requires attention. And I try different things with my body. During that time when I close my eyes I don't want to see this, I exclude of course sense organs like my sight - and there is energy available when I close my eyes - I don't use it for looking - do this. Pull your fingers out - like this. And push them back again. And I'm absolutely certain that you can be aware at certain times of that kind of a funny movement. Do something extraordinary, which is so extraordinary, that even your feeling will stop it. It's a question of interest. If I want to Work, for the sake of finding out what I am, my feelings are not going to be in the way. And my thoughts won't be in the way because I'm engaged in something that is like an adventure. I want to find out what I am. I've never found out. And I don't know it. I know a little bit by memory of how I have been, but I've never been present to myself in the expression that we used a little while ago. And the more I now really wish that that energy will go to ordinary feelings. Really at

many times and many times during the day you don't exist at all. It is only that you happen to recall them that you say it's a feeling there. It's a memory. All memory is past. It has no more value. The present is present. That has value now and not tomorrow - or not yesterday - but today. You see it depends entirely on how much I wish to do it. Your feelings are not going to interfere with you when you know you have to meet some one that you like very much. Some nice girl who is waiting on the corner for you - at six o'clock - and you are going to meet her - do you think that your feelings are in the way? Because that will prevent you from going and meeting a nice girl? Don't be silly. There are lots and lots of times that there are no feelings and no thoughts. And only one particular thing in which you are interested. If I become interested in Work because I see that it is necessary because I have too many feelings, or too many thoughts to interfere with something that I really want to do, and I say I want to do it, then as soon as I start and I want to do it there comes a feeling around the corner and it interferes with me, I say, "Get out". It is your determination. If you really want it, what prevents you? -Any kind of a feeling. When you stand. And you bend down. And you get up again. And you stretch your arms. And you go through certain exercise. What feelings will be in the way? Make it a bit more difficult. So that energy will have to go also into the maintaining of yourself. Twist your arm a little bit - you can say it pains you. At the same time there is a chance that something in you is awake. You understand what I mean. I consider myself as a storehouse of a variety of different kinds of energies. And now there is an energy that is very much interested in the possibility of my growth. And that what I consider myself to be, I know I would like to let it grow under favorable conditions. And I become interested in might be. When I start to think about it. How could I grow up? What is really that I'm interested in? I would not do this and I wouldn't do that and I would do something else. As if I'm an ordinary man when I consider a profession

and I have to earn some money so that I become a big executive, so that I have the say about two or three hundred people that do whatever I wish. That doesn't bother you as far as your feelings are concerned. When one has an aim, and the aim is like God, he is not going to lead me when that aim is worth ten thousand dollars to me. It depends on the value I put on the wish to Work. And that depends on how I am. And I'm full of all kind of nonsense - and I say, "that is exactly the reason why I wish to Work". So the fact that you find feelings in you, who interfere with a dear wish, exactly is that is the motivation why I should try to Work. And if it is not the motivation, you cherish your feelings. You understand now what I mean? I catch myself with the feeling, who interfere with that what I claim to be important, so if the feelings win out, my claim is not strong enough. Alright?

Q: This state of being closer to yourself - a good state for Work - is coming to be, for me, alive with the expression of self-acceptance.

Before when people were saying, "Accept yourself", I would looking for some voice

but now it's

much more just a state where I'm freer from past or future where the judgments are coming from

Mr. N. Well the self-acceptance may be the result of your ordinary mind considering that you ought to accept yourself and that after all what you are is not worth very much. I think that can be, sometimes, a good kind of a thought. But you see it not what we are talking about - that I want to accept myself. There are always two ways. One is that I lose interest in that what I see in the ordinary sense, and the other is that I deepen my awareness. If I lose interest then an activity on an intellectual scale, are very much lower. And it then as if I can accept myself, because I have

no interest. The question of accepting myself in the sense of being aware is that I'm tremendously interested because it is an object for my observation. So that requires a great deal of focussing - of adjusting the telescope - to that what I am, and my life goes into that, and now I must accept that what is being seen by me, so in that way the acceptance is the result of an increased activity. So you can judge for yourself - whatever it is - if it is really lack of interest, of course it's no good. It is a low level as if you become a plant or an animal. But a man has to use his brain for the correct functioning. And in his mind there has to be a tremendous desire that he wishes to grow to that what he already sees, or he hopes he can conceive of, of something for himself that he should become. And that aliveness, this increased desire to be alert to oneself, has to be changed over into the fact of an awareness. But as soon as the awareness is there, that what I am I will accept for whatever it is, without any further desire that it ought to grow into something else. That is how I lose my interest in what I'm seeing because I know that as soon as I start to think about what it ought to be, I'm really not aware anymore. I'm talking about that so that you can see the dangers that are involved in one or the other. A low level of being is of no use for any man. A man has to be upright and facing the sun, and stretching out his arms towards it - we call it sometimes God or Infinity - but in any event towards an Objectivity or towards an objective feeling - or an -you want to reach that far. He is not on this earth, he wants to get away from it because above the earth and above the atmosphere, is something that is less and less dense, and belongs much more to the possibility of Objectivity. So you have to picture man as standing on his toes, and reaching out as far as he possibly can go, and hoping that he can go a little further. By that I mean, he has to be tremendously active in the wish to wake up. And then when he is awake, he doesn't want to spoil this, and again your ordinary mind tells you, "Don't spoil it". Don't start

to describe it. But accept it for whatever it is because you know as soon as you give it a name, then you spoil it because you introduce something that is subjective into something that should remain objective. Objectivity many times is like a state in which one is affected by the possibility of a condition that one would reach or like to reach, and it is of a quality of certain things that are not to be formulated. That is, many times it is based on a feeling which will not allow for any formulation in words. And because of this state, I have to be so extremely careful that I don't put words in that what are really my feelings. And as soon as a word is introduced that really doesn't belong to it, it breaks the spell of that what I experience. Work is like that. Work means that I have to be in the state of expectation. Not knowing what it is going to be because I could not describe it. Orage used to call that a state of "Puff". It's a state of being hot under the collar - that is at the boiling point - it is ready to flow over as if it is a state of Mars when one is at a telescope, and ready to fight but not fighting. A state of really great excitement. A that what is going to happen - if I only could Wake up - what will I see? You are standing in front of a door, and you know there is some kind of a treasure hidden, and finally you find a key and you open it up and it is just a little bit ajar and you peek through it. The lovely thing for a child when it is his birthday and he wakes up in the morning and gets out of bed. "Today is my Birthday". The expectation. Marvelous thing when one is young and you go on a picnic and it is very much like that. It is a new life. It is really in that sense a renaissance in which something that you wished. Almost you might say, all your life you've wished for it, never knew how to do, how to get there, and now here there is some kind of an opportunity that is worth while to follow because almost I would say, "You never can tell". I wish to grow into a state of freedom. What is it for me to be free? When I know that I'm bound? Now with these kind of characteristics one knows well enough if one

is on the right road as far as Work is concerned. And in that way then I accept that what I am. I know it's right. Alright? The more objective one becomes the further one goes away from oneself. And really at that time the less and less one becomes interested than only the fact that something must exist if I want to continue with the activity of "I". If I take everything away, all of that what is there is almost not moving, the little "I" cannot have any interest. The little "I" is interested in life. It's interested in the magnetic center of a man. If I can look at that and then, there is magnetic center, and said, "Yes, yes, I'm coming, so let's". It's such a beautiful picture. One is bound and there is a cry from the outside world. Said, "Yes, I will help you". And the strange thing is what creates that cry first. And then you tell it. "You are my God. Now You help me". And I will have the proper attitude towards it. Practical Work. Practical questions. Daily life. What is there that prevents you? What is there really that you want out of the day? When you get up in the morning what do you expect the day to be? How will you live such a day? You know about Work. What is it you thought about today? This morning? What will you do now? What will you do tonight in order to have a little better level from where you started? What kind of knowledge have you already small as it may be, but what is involved, and what do you make up your mind about? How often do you want to think about Work? Has it some importance? If it's just a little thought, it will come once a week. But what use is it? You have to grow up with an idea like this because it belongs to your life - as it is. And the difficulty you might have that you - you're by yourself, let's say. Now what is there to remind you? A book - All and Everything? Which you don't read too often? Or maybe you're very serious. Maybe you do. And maybe you actually say, "Yes, Work means something. Mean a great deal". What kind of tasks would you like to take? For yourself. That you say, "Now it is important. I claim it is important. I know I really must do it. Be-

cause I feel I ought to do it. It's not because so-and-so says so, but is really true. Because I see it everywhere. The bible writes about people who are asleep. And that they ought to wake up. Then, after all, Jesus Christ said that, and He ought to know. Where I read in Buddah and I know something about what they call 'The Only Way', or Japanese religion, like Shinto, which means, 'The Way',". What are people talking about when they write about esoteric knowledge - about mysticism - about those so-called Wise Men? What is in it for us, also, simple people? Filling our minds with a great deal of things of course that are needed for ordinary life as we know it and as we ought to live it, and during that time how often do you really think about Work? What are the difficulties in the way, what are obstacles that when you try and you think you ought to and you don't do it? And afterwards you try to understand why you didn't do it. What was it? Laziness

Q: -You almost answered my question with that word.

N: Aha. maybe that's it then.

Q: When I try, it seems that the impetus when I think of it, or when I'm reminded, it's as though it dissipates as soon as I start to Work. I think about it, and I don't have enough oomph or energy to - to really do it.

N: Because it's difficult? Why is it, when there is you start out with a wish, based on what? Curiosity? Certain necessity?

Q: () I would almost say desperation - because I-

N: If you are really desperate, you will do almost anything. But you see if you don't do almost anything, you are not desperate. And how often do you have that thought, that you are desperate, let alone that the thought of desperation is not the same as feeling?

Q: I have that feeling about twice as often as I do the wish to Work.

N: Whenever you have this, where are you?

Q: Alone, usually at home.

N: Good. And when you are at home and when you are despairate, what happens? And quite honestly, one can have the feeling of uselessness, or "What will I do?", or "everything is always the same, it repeats itself day and day after day and there is monotony - no desire, no wish for anything"

When - When does it happen?

Q: All day long.

N: No, no. It cannot be that is a generalization and it's not trued. It can happen at certain times and one can be terribly disappointed. And when one will really at such a times suffer. And you do something, and temporarily it 's pushed in the back-ground and all of a sudden can come again. At the end of the day it looks as if it was there all the time. It was not. Because there were certain times I'm quite certain that you were interested in doing what you were doing. But at certain times that you thought about something in anticipation of that what you would like to be, or that would happen to you, or that you could experience, that would require for you a certain desire if you only could do it - you may again be disappointed if you cannot do it but at least during that little moment there is some kind of an inclination towards something else. One has to try to find out in one's day how many moments there actually are that we suffer as being in desperation. And you have to be very honest about that because it looks always much more than it is. And I'm not denying that it exists, but I must not over-value it. If I know that it happens ten times, and that there are times in between that it is not that strong, the times in between, I use for something that I set out to do that is within my means, and I do it then as well as I can, for the sake of Work. It is not Work. It is a preparation, but it is like a medicine that I take because I know that I need it. So it is something that I believe, that if I do do these kind of things, that they will help me to become healthier, and psychologically healthy. It is not healthy to be desperate.

It is a sickness of one's psyche and it should not leave any normal person having normal healthy, normal body, normal mind and normal feelings, normal wishes for wanting to continue to live. You see it can happen of course that in desperation one says, "What's the use? Why should I continue? To carry this burden?" And one can come quite close to suicide. But if it is not there as yet, the fact is still that I am alive and that because I am alive something is demanded of me. I do not always want to give in to that. And I do not always want to take that responsibility. And as I say there are moments of tremendous despair. But are not all the time. And I select the times that are a little bit free from it and then I intentionally do something. Intentionally. Not let it go or let the desperation work out until it comes again. When I am free more or less I can do something that requires on my own part to become positive to that what I happen to be now. And it may be that I become angry. It is right. Be angry. Use energy for the anger. But you tell yourself, "I wish to be angry". Don't let it - because circumstances make you angry. You say, "I wish it to be in such-", the same way as you can say aloud, "I wish to wash my hands". This is how you change your attitude into a positive one during the periods when you have a chance. And if you do that they will stand out as much as the periods of desperation.

Q: I tried to do that. I found that when I was - well - ah - I become desperate - because I have a violent temper and I become angry with myself for my temper.

N: Please be as angry as you can be. Let it go. You be as angry. There is no excuse, and no accusation Just be that way. It's exactly because you object to it that you start to become angry about the fact that you are angry. That's nonsense. Give in to it. And you say, "This is a certain reaction", or whatever takes place, it is a function of my personality, and if I want to describe it, I say, "I'm an angry person". And I say at the same time,

"So What?". I'm angry at myself - alright. I'm angry at myself. Then you can say, "I wish to be angry at myself". And I have a reason to be angry. It is necessary at such times to talk to yourself. Not to keep it in your mind. But to formulate it aloud and to hear it. What I said a little while ago, hear the fact that you say, "I am lazy". But you must hear it in such a way that whatever your voice says that it engages you, that you really mean it. Not superficial. Nobody gets anywhere with . Never. The surface can be rubbed off, the surface reflects, the surface doesn't penetrate, it will not give you any substance. But by changing the anger into an intensity and intentionally saying, "I am angry", something of your inner life is going to take part in it. And that becomes much more an experience. With that you can work. Not with the periphery. And don't do it just once or twice. Continue to do it. As I say it's a medicine that you have to take many times. There is no reason why it can't be . No earthly reason. And sometimes I can say there is a heavenly reason that I have to be angry. It would be wonderful that you could have that belief.

Q: At last Friday's meeting I came up with a question about Astrology, and -ah - again, I was thinking about being angry with myself for being angry. When I asked a question, but -ah - would you consider Astrology from trying to analyze your own situation or would - your have a basic knowledge not so much of future forecasting, but what each of the, to the best of your knowledge, the different signs of the Zodiac mean, is there value in trying to find out what you have discovered from your horoscope?

N: I think it's wonderful to know what you are. If you want to work with yourself, and you know that you have traits of character, tendencies, that you were born under this sign with something else rising, and that of course there are certain characteristics that you could describe, at least you start to know yourself. The difficulty is always that because you happen to know what it is,

that there is no possibility of changing it, or that everything has to run its course. That of course is a fallacy. Because you see one is interested in Work in order to get away from the horoscope.

Q: O, ah, this is why I was interested.

N: Exactly. So establish first what the horoscope is and whatever your signs may be and then that is your basis and exactly like psychoanalysis will give you information about yourself, what has happened in the past and why you are the way you are. And then you have to Work with it. But you don't work with the psychoanalysis or a continuation of that or simply the knowledge. You convert now the knowledge of that what you have into the actuality of being awake to it. And then all the facts of astrology will be helpful to you because you will accept them for what they are and you will not accept them for what they are going to be and remain. The difference in astrology when it is used right, and when it is not used right, whenever I draw a horoscope and I tell people that such and such is the case with them, they go home and then they explain everything why mother nature made them the way they are and therefore they cannot take any responsibility.

Q: Well I wouldn't mean to use it like that -

N: You cannot help it unless you definitely set out that you want to use it for another purpose.

Q: That's the only reason I started to learn it -

N: But that's alright, but you have to use it. You start to use what you have for the purpose of reaching something else. You know how sharp your tool is, but there is a way in astrology of sharpening yourself in such a way that that what is now in accordance with the rules of earth, could become the rules of the sun. Do you know enough about astrology to know the difference between geocentric and heliocentric?

Q: No.

N: Oh. Heliocentric belongs to the possibility of an esoteric knowledge which is applied on the place where one is, as astrological chart indicates, using that what is on earth for the purpose of reaching the sun. It is really, an emphasis, instead of on the body and the different ways by which the body is affected by the sun and by the planets, that I now want to substitute the sun instead of the earth, and that I start to look at the influence of the planets on my sun as the center of my own solar system. So I change then the place - the accent of my being into my consciousness. Then my body becomes the servant to the sun in stead of being the center of the solar system, it is now just one of the planets, in a certain place, and I happen to be under the influence of the sun and not of the earth. The difficulty with this is that all I can do is to say potentially what might be because it depends on how far I have a sun - and the sun is my consciousness. So for that reason I Work. Accepting the conditions astrologically given to me as a description of what I am, then I lose interest than only stating the fact that it happens to be that way and I am that way, and no more. And then because of this, I wake up to myself, and the potentialities of myself, of how to change the accent of my life from the earth to the sun. The emphasis for Work is always the development of consciousness and conscience. And when one talks about the little "I", it is not the accent any longer on the body. The body only becomes observed, but that what is recording is the Observer. That what is the little "I" becomes more important than the body. And gradually, the accent of one's life is transferred from the body, geocentric, onto the sun, which becomes helio-centric. All the different relationships remains in existence then only they are looked at from a different standpoint. And the mathematical calculations have to be a little different, because from the sun's standpoint, all planets circulate around the sun, including the earth. From earth's standpoint, there are two planets which are in between

and the others are outside. And it makes a tremendous difficulty for the earth people really to understand what are the effects of the planets. But if the earth is there then affected by the sun, and the sign is still in the same rising sign, then the planets have a different place in relation to the earth because I look at them from the sun's standpoint.

Q: I've heard it said that the sun is an indication of a -in some terms of esoteric astrology that I've studied, about merely that the sun is the sign of the soul, and the sun-sign, the month.

N: It is quite possible it is you know, but ascendance is also affected by a variety of different planets in different houses.

Q:

N: Yes. And to some extent it is very good if you know the ascendance and it the same if you look at it from the sun's standpoint or from the earth.

Q: Well - the only way that I can express it, like, is that it's for myself I haven't tried to learn what anybody else's sign might be. Now. For myself, I'm Virgo. And I have Airies ascendent. And from all the indications that I can see, it is will trying to work its way through choice. Of information. Which is affected (afflicted?)

N: That is what you are with the traits of character you have. The condition now is also an astrological one, when you are under the influence of Work. Or when you heard it for the first time. And the interesting thing would be to see what was the condition of the starts at the time you heard about Work for the first time. If you now can relate that to that what is affected in you as an interest in Work, then you would have the solution in what direction you can develop. When one wishes to Work. You see what I mean? At the time when it become effective on you, there was ascertain condition which astrologically can be explained for that particular time whatever was on the horizon to which you -by which you were affected, because of your own configuration.

You understand now what I mean. That is, if there are certain planets which were at that time influencing you, in your state of Virgo with Airies rising, that then because of that that there is a possibility that if you could again make it, you would have a chance to work.

Q: Create it --

N: Yes, that's right. Create conditions in accordance with whatever knowledge you have of astrology. It's quite all right. Astrology is a very good knowledge of a certain kind when it only can be used. But identical to a state in which I say, early in the morning I am fine when I have drunk some coffee, and then I really can Work. I know by experience that if I do it

- I don't either. But whatever it may be, I can always say after I have listened to the radio, the I can Work better. I can also say when I'm in a hurry to make the subway I can Work much better. When I put on my left shoe, I am in a very good state. Whatever it is - in each person - How do I know, until I start to find out, one hand I know I want to Work, on the other conditions under which I live. If I'm interested in Work I find out what are the condition -

Q: Well I wasn't finding out if those conditions weren't in harmony for it

N: Okey. Then there are condtions. Your astrological charts will certainly indicate some good conditions. I'm quite serious. Where is Uranis?

Q: Ah - Oh - I should have brought my chart along.

N: Oh, no no. It's a very good thing you didn't. Alright. There are definitely certain influences which might mean in your chart the desire for esoteric knowledge, or the possibility for spiritual development.

Q: Well I remember that it was interpreted to me that I have - I think I have a () I don't remember --

N: Okay. Look it up. But it is really of very little use because your daily life is much more practical. And in your daily life you can find

several moments when you say, "Now, I have a desire to Work", and actually do it. And if you don't do it, it's not a good moment. Wait for another moment. Say, "When". When you go through a painted door and the red that reminds you. Honestly it doesn't make any difference as long as you find out.

Q: If you find out - if you think - if I think that I find a time that - like - I have a very big trouble waking in the morning - and - could try to do it - anyway - or should I - or - trying to Work -

N: Well then don't Work in the morning.

Q: Well - you - I - should try to do it

N: I don't know, Alice. It all depends when the whole day is twelve hours long or maybe more, there ought to be some time during that day that is a little bit more conducive than other times. It's up to you to find out. I think in general, early in the morning is much better because the conditions of the body, as far as the organs are concerned, are in a better state. But it doesn't mean you may have the wish or want to work. And if you are affected during the day and after you have gotten angry and you should have and you lost energy, when it has calmed down, maybe that's a good time. You know, no one can tell you until you start to find out which times are better than other times.

telephone interruption.

You understand, Alice, that the whole day is full of opportunities? And that some days are more full, and some opportunities are better than others. And it is up to each person that wants to Work and is serious about it to find out what are the best opportunities. And for me there is no particular reason to assume that each person has not any opportunity whatsoever. They have. Then when they know when it is a good time for them, it doesn't mean that it has to be the same for someone else. The seriousness about Work is determined by one's own conscience. It has nothing to do with anyone else. One can derive stimulus from someone and perhaps be a little jealous and sometimes look up

to a person and say, "Oh, what kind of an experience has he got, and maybe I should have the same kind of a thing". And several times one is a little bit mis-lead. It might work out if one can say, "Alright, what happens to someone else, perhaps it can happen to me also, and still you have to find out what are your own tools. They may be similar to someone else's tool, but the is not always the same as any other . And I have to know what I am and what I can use, whatever my thoughts and feelings are, what are the conditions that I face, how is it that I face them in that way in my life, and someone else seems to take things easy, I don't, when I'm flippant, someone makes a fuss about it that I'm too superficial, and whatever it is that they criticize about me and I criticize of them, it simply means that I don't understand other people. And why should I now, be influenced by that what belongs to someone else? At most I try to understand what I am, and if I do, more or less, then at least I also know what might be a good time for me to try to Work, provided I'm interested in wanting to Work. Alright. You find out now tomorrow what is a good time and tell us tomorrow evening. Will you be here yet tomorrow evening? Yeah? Sure? Otherwise you can tell me on Thursday. Alright?

Q: Mr. Nyland, my question is going to sound theoretical but it's still has to do directly with Work because it's a problem of motivation. And in my mind I've always thought that seeking God should be the prime motivation and in the past I went through a long stretch of years when it was my prime motivation and I'm completely committed and dedicated around this thing, it's - fundamental Christianity - and - then I dropped all that because of the problem of Hell as it's taught in fundamental Christianity, and now--

N: The problem with Hell? You didn't believe in it or--

Q: Well, I just didn't agree with it, when I dropped out, I called myself a scared agnostic because its - ah - I really couldn't accept that - ah -

N: What did they say about it - that it was too hot?

Q: I - You know I mean its yes it's too hot, and according to the way I was taught in the studies and etcetera and I went into the Greek works forever and ever and all this sort of thing - all but about two percent of all the people that have ever been were going to end up in Hell and whether I believed it or not wasn't the problem, I just couldn't commit myself to a system that had -

N: Were you at that point afraid you might go

Q: Well, yeah, I thought it was possible, but it was honorable to dump the whole system rather than take part one that had that set-up.

And - the problem - you know is - its - its - not too uncomfortable to sit in church on Sunday night and talk about hell, but I happen to be a nurse, and when people are dying every day, you know, it becomes a lot more real. So I dropped it because of that, and then haven't had any seeking of God now for several years until I found this system, and most things seem right about this system but my motivation is just not what it used to be at all. And I think the problem is that I'm scared to be intellectually convinced. If I was intellectually convinced, I would make that same commitment, and so I think what I'm asking is ah if one truly did ah ah Work and make efforts to Work ah and if one really did commit oneself to this ah it seems tha its an awful long time before the little "I" becomes alive from all I can gather, its a matter of -

N: I think it does take some time for it to

Q: Is this usually a problem of maybe lack of - you know not really making Work

N: No, I don't think you have to wait until the little "I" even exists. I think the preparation and the looking around in what direction this kind of a system might lead is already very interesting. The fact for instance that one says while objectivity will make you look at your subjective occupation, it simply means the way you are becomes of very great importance when someone says you outht to be objective to it. You consider many things much better when you know that it is going to be a certain instrument that might help you. And I would not

be let's say too hesitant in believing that the little "I" needs such a long time before its going to be of advantage to you. You know if I anticipate going some where I already am living in seventh heaven when it is desirous.

Q: Well you see, I went through that and, I thought I was in seven th heaven --

N: This is the trouble you see. You're conditioned that you don't want to commit yourself. That's why you now bring up the question that it will take too long for the little "I" to start to grow so that you would have any benefit.

Q: Well not necessarily benefit but that I would be sure that I was on the right path.

N: I wouldn't be sure at all. I would be quite hesitant to say, "I'm now on the right path". But I would try to continue with what you are and to see to what extent you can fit either God in it or the place of Hell. I would not avoid thinking about it. But I would consider myself as I am at the present time, Atheist or not, and even question that, why do you want to be an Atheist? It would be very interesting to find out why you left. And what it is that you're opposed to. I think it is still not what you think. I think it's still different. I think that a great deal of what you know and what you have experienced could be very useful. It all depends on what particular level you are now and to what extent you are satisfied with the way you're living or whatever you're thinking about or feeling. Don't worry too much about the development of the little "I". Already in the beginning when I start to make one little attampt, there is already immediately a change in myself of the introduction of some form of life, and the hope that perhaps some time it will be the end of my seeking and from then on I will be able to know a little bit more. I would not measure it at all that it had to be full-grown and how long will it take. How long is how long? When I say that I live in darkness when I'm still in waking-sleeping and that my aim is to wake up and that would mean living in light, I'm satisfied when there is a least little bit of light already. But it satisfies at least

that there is light. Not satisfied that I would like to have more light. But one little wattage is already more than enough, and I may wish afterwards to have hundred and hundred and fifty and even more, but then of course it's a matter of time. But I already can start reading a letter when I have a little bit of light. Even the moon gives light. Just consider your life the way it is at the present time. And don't bother too much about the little "I". Start to collect facts which you try to make as objective as you can. Even if it is in your memory.

Judie: The other - I had a kind of a two-parted question. The other thing - and this is purely theoretical - was - ah - from what I can gather - ahh - Gurdjieff - and you - believe in a sort of like Christ - and Buddah - were all teachers and were teaching true things - ah - well - up to a certain point - or - what happens that this - ah - I mean - I assume - believe in it - ah

N: Have you read any of All and Everything?

J: Some but not all. I don't.

N: Listen to that. That machine ---- (tape ran out)

J: I was just wondering what ah what the opinion is (tape turned over)

N: So now we pick it up from where we left it. Gurdjieff talks, in All and Everything, and it would be very nice if you would read it. About so-called messengers from above. I think there is a consideration of being higher than we are, and the assumption of course that they exist, in the totality of the Universe, because otherwise I cannot explain the appearance of life on earth, and the reason for man even being born. I have to know for myself, and the only satisfactory answer is that I know that when I'm alive, I would not like to lose my life. And for that reason I will believe that there is a possibility of a continuation of that - or - if that is true, that it has been continuous, and lots of other people have already died. And whatever facts there are to prove it, more or less in any event, for my own satisfaction it's necessary to have that

kind of a belief which may be partly an assurance that there is a rhyme and reason to my life as it is now. So if this is the case with humanity as it has lived on earth, and if conditions have been like in history it is described that sometimes they are pretty bad and people are losing themselves and that at times people are forgetting that there is a possibility of a God and that they are not worshipping him any longer or that they have made out of all kind of subjective matters their Gods, the love of money, vanity, things like that that I simply believe that doesn't belong to a human being, that if I now understand that there are certain periods of that kind, and there is some kind of a force which is interested in the conditions on earth, that then from that standpoint, I can call it God, and which ever way I would like to define it, as sending then for the help of mankind, certain advanced conscious or consciencious or knowing or harmonious people to help those on earth to tell them what to do about their life and how to extricate themselves out of the difficulties in which they are. Christ was one of those as a messenger. And whatever the stories are that are told about him, it is quite logical to assume that he was here for a definite purpose. I'm sure that Buddah was. I'm sure that there were many other people who have lived at various times, maybe when the earth required it or when the condition of humanity was so bad that something ought to be done, otherwise from the standpoint of God, the total of humanity might go into perdition, and that would be from his standpoint too bad, when he was interested in the further growth of earth. I think that that what I assume as a Deity, to be interested in the existence of the total amount of life somewhere, that that is in accordance with certain rules, or certain laws, that it would be terrible for this kind of an endlessness of everything became chaotic. I cannot believe it from my own standpoint, because I think it would be terrible when I had been trying to do something and then after a little while I see it all goes to hell. So these messengers had something definitely to say to the people when they appeared at the proper time for them. And whatever it is that they are now saying and what

is recorded in the form of Christianity and what is there that they meant as a doctrine and which gradually become a dogma for a lot of people who became Christians, after all I don't care very much about it if I can find certain sayings in it that appeal to me. And if I to some extent can believe that what is useful and for the time being give the benefit of the doubt to whoever has written it and say at the present time I am not as yet capable of understanding what is the meaning. And I leave it along hoping that later on I may be able to understand it more. I can't understand the Bible, I can't understand the

I cannot understand the Veda, I cannot understand the Upanishads, I don't know enough about myself in order to receive that kind of knowledge. But I can understand a little bit of it which perhaps is enough for me in the application of my life as it is now. And with this I continue in life. I don't question any more if Christ was real or not. I can understand if I read what is being written that that has a certain meaning for me. In the last instance I am not interested in the fact that Gurdjieff has died. I'm interested in what is there that I can use that is of help to me, and if it is in All and Everything, then I'll find out what is in there. For me the question of satisfaction for myself, I don't care what the source is that gives it to me. As long as it gives something for me that is valuable in this life that I have to live because no one else is going to live it for me. And I have a perfect right to extract from any kind of a source that is useful. If I happen to belong to some kind of a congregation where people want me to say Jesus Christ is my mediator and so forth and God cannot be seen unless it is through Jesus and all whatever is necessary that and many people think is necessary, and I cannot believe in it, I say, "I'm sorry, I cannot believe in that because it doesn't check up with what is my feeling or what my life teaches me". After all that what counts for me is my own experience. It's the only thing I can become responsible for, I never can take someone else's word, and I surely will not take his word, he says if you don't it, then you are damned and you go to Hell. I think the fact

that he says it already qualifies him to go to Hell. But I don't tell him that. Because I don't know. Why should a person be that narrow? In my presence, when I don't want to be narrow? Why should he tell me to be narrow? My desire is to be open to all kinds of possibilities, and which ever way it is, and if that would mean I want to go to Tibet to find out what they say, and a Lama can tell me something that some minister here in the church cannot tell me, then I simply will go to that Lama, and I find wherever I go, all that I can take. Without being selfish and taking it away from any one else.

J: Well, what I sort of mean is, you know, according to Gurdjieff teachings, is there also anything like a hell, or is it kind of what happened to stories that were told about Christ, became-

N: No, there is no Hell. According to Gurdjieff there is only a hell on earth. Exactly as there is a heaven on earth and a purgatory on earth. And these concepts are simply used in order to indicate what are the states of some people. And if people that wish to have heaven on earth have to work for that heaven, and if they are now going through Purgatory or suffering, it is now what they experience in order to be able to be let's say purified in order then to have a Heaven. And those who absolutely refuse to do anything or where their particular obnoxiousness is so great that they have no desire to give up anything that is selfish, maybe they go to Hell. And they are in Hell on earth. And that they try to cover it up because they feel that if they only had ten thousand dollars in the bank, they could be in heaven - in seventh heaven - sometimes - it's quite all right as far as I'm concerned. I know damned well that it won't help me, but it may help someone else. Don't consider other people. Leave them alone. Whatever they wish to be, that's their business. If they ask you what to do, you can tell them. And if you look at them you can be concerned, and if you love them probably you would like to help them. It's quite right. It doesn't mean that everything that they say, based on their experience, or their narrow mindedness, that I'm going to take.

I am an entity as a human being. I have my own little world in which I happen to live and I have to live and within that world I must take the responsibilities to the extent that I'm able to carry them. And maybe sometimes I cannot carry them and in such a case I will say, "Lord, help me". To help me carry this. Or why do I have such questions and apparently someone else hasn't got it. How can I solve that question? Until I am free from it? And then I can see someone living this life and I having lived my life, and I say, "Howsilly, I know it", but I couldn't know it because I was in the midst of it. The solution for life is to become free. Then I will see it. And don't lose contact. I keep on seeing it. I remain aware of life. And I certainly in that awareness I have a different kind of a form of life which is not bound as much as the earth binds me. Religion is beautiful when one starts to understand it as a necessity of using it in one's ordinary life. And for the time being call it ethics. Call it an ordinary conduct of behavior. Call it kindness if you like. Charity. Love, if you can. Whatever it is that motivates you in your own wish of that what is your own conscience. To that extent that you can do this and that and not as yet something else that you would like to do. But every day when you get up - here they are - sick people to administer to, and I'm a nurse. And maybe they are dying. What can I tell them? That they go to Hell? Of course not. But that there is something for them that what is their life and maybe if they can understand it that they need not die even if they now die a physical death. Or whatever there is that you can give them. There is definitely something like that that one can give a certain form of kindness in order to let them sleep in peace. It's not necessary for those that are sick and probably are dying to wake up at the last moment. They'll have another chance mostly. Which ever way you look at the world as a whole, and your place in it. At least what you try to do is to find a good place where you can be at ease regarding yourself. And understand the difficulties the world is in. And if then if one is at ease, it is real peace, and that then from that standpoint, not being bothered too much by one's

own trouble, maybe you can formulate certain things for other people, and in that way be of help to them. What is the meaning of Christ anyhow? It's the means that he have of how to Work on one's self. This is the meaning of "Give us today our daily bread". That is the meaning. That we may be awake. And in that state that we can forget our trespasses. That we can accept them for whatever they are. And that in the last instance that what is the glory of the glory of God, that's all life giving unit, of which I am apart, knowing that if I can actually confess this or believe in it, I am again at that time, again to say it religiously, "God's child". He is concerned, and I wish to be concerned. If he is concerned about me, I wish to be concerned about Him. If I can be concerned about Him, I can be concerned about others. That is a good task for one's life when you devote it to those people who happen to be a little sick. It's like giving a psychological pillow to rest on.

So tomorrow - we continue with questions. See you all tomorrow.

Good Night.

Typed but not proof-read by

Andy

*Somebody want to take the tape and
a pencil and fix this up!*